RUPEE SERIES

BHAVAN'S BOOK UNIVERSITY

FROM THE FLOW OF LIFE

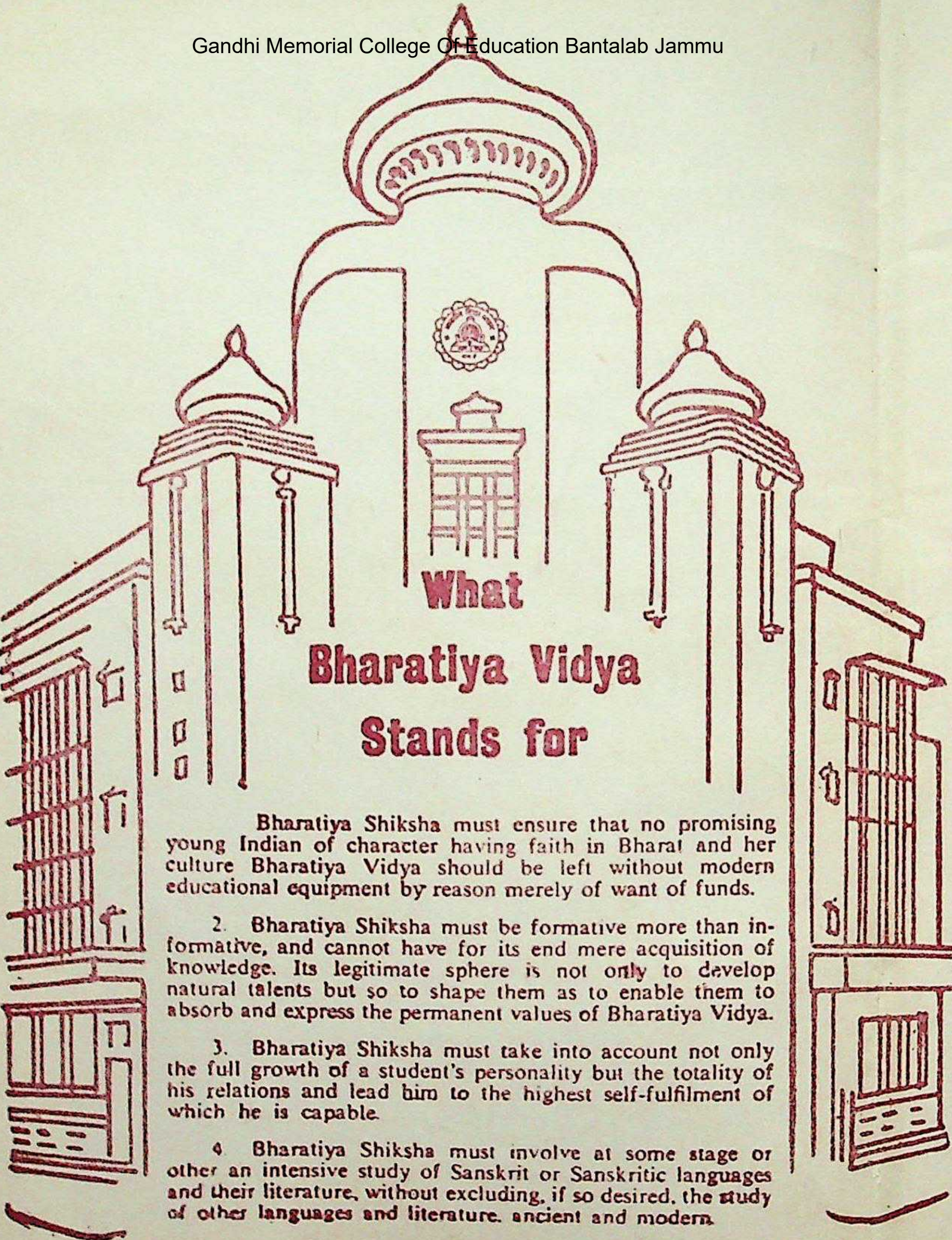
Natwarsinhji

GENERAL EDITORS

K. M. MUNSHI

R. R. DIWAKAR

BHARATIYA VIDYA BHAVAN BOMBAY



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, iddas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration: and

(b) the adoption by the student of the *Shishya* attitude by the development of—

- (i) respect for the teacher,
- (ii) a spirit of inquiry,
- (iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahamsa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world

आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side
—Rigveda, I.89.i

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FROM THE FLOW OF LIFE

By

NATWARSINHJI

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FROM THE FLOW OF LIFE

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GENERAL EDITOR'S PREFACE

The Bhavan's Book University volumes had rare success. About a million and a quarter volumes have been sold in about eleven years. However, there is an insistent demand for the stray volumes which the Bhavan has issued from time to time at a lower price. In order to meet this demand, it has been decided to issue the new One-Rupee Book University Series side by side with the Book University Series.

I hope this new One-Rupee Series will have the same good fortune which the other Series had, of being useful to those who are interested in the fundamental values of Indian Culture, and of reaching out to a wider audience.

Bharatiya Vidya Bhavan,
Chowpatty Road, Bombay-7.
Vijaya Dashami
September 28, 1963

K. M. MUNSHI

FOREWORD

Here we have an array of reflections by H. H. Shri Natwarsinhji, once a ruling prince.

In them, we see the devout fervour of the author on highly moral background.

The reflections are both interesting and instructive; sometimes the author illustrates a point with a story or an anecdote which adds a personal warmth to what otherwise would be dry.

I have great pleasure in commending the book to the general reader.

Bharatiya Vidya Bhavan,
Chowpatty, Bombay 7
July 15, 1967

K. M. MUNSHI

INTRODUCTION

For a considerable time, deeper aspects of life have interested me more than the mere superficial. As I began to write the thoughts that came to me from this new angle, the mundane things and the day-to-day activities of life began to assume unusual meanings; and as I continued to place these on paper, I derived the pleasure and the interest of an explorer treading unknown terrain. I was in search of something all the time. A word uttered here or there (and not a few came from my wife) in a serious discussion or in light banter, therefore frequently provided me with a thought, which, as I now reflect, related in most cases to quite a different subject to that of the conversation. Never before had I realised, as I then did, the truth of the ancient words "Seek, and ye shall find".

Life is akin to the flow of a stream—whether the stream is that of the life of an individual or of the interlinked lives of many, just as separate drops of rain mingle and form a flow passing over countless pebbles in its course. I too have gone over many a pebble of thought as this—a few of which I have collected and compiled in an alphabetical order of the titles I have given them as they appear in the contents of this book. Agreement or disagreement apart, I can only hope that they may furnish for the reader some pastime in periods of his leisure.

"Firgrove",
Ootacamund, NATWARSINHJI
July 10, 1967.

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ABNORMALITY

A 'normality' would assume the proportion of an 'abnormality' when it would trespass into the region of 'excess'. Thus would a normal plant of Need grow into an abnormal tree of Greed, as would:

that of Generosity	into Extravagance;
that of Competition	into Jealousy;
that of Dislike	into Hatred;
that of Eating	into Gluttony;
that of Drinking	into Drunkenness; and so on.

ACORN

The big would always be big. But, to be humble, would also be to be big some day—humble in mind: not in appearance. For an oak to be an oak, it would first have to be acorn.

ADAPTABILITY

Even as we periodically expect and adapt ourselves to the changing seasons created by the revolution of the earth, it would render our adaptability to circumstance the easier were we to accustom ourselves to expect changes economic, social and political, as a natural phenomenon in the evolution of society.

AMENITIES

Amenities would be harmless as long as they would tend not to create lethargy. Else they would be akin to modern super highways which tend to create sleep in many a driver of the automobile and lead him to grief.

ANCHOR AND RUDDER

To do what would contribute to the welfare of society and to abstain from doing that which would injure it, would be a practical religion for any individual. It would be a sheet anchor, and would not permit the individual to drift out of his course and come to grief as would a ship without a rudder. Religion would hence act as a rudder in 'action' and as an anchor in 'inaction'.

APPEARANCES

If I am not internally the same as I externally appear to be, I am not what I should be.

ASPIRATIONS

It would be natural to have aspirations. But often the fact is apt to be forgotten that a father would first have to be a son and the mother would have to be a daughter.

ASSIMILATION

Knowledge would be to the mind what food would be to the body—beneficial to the extent it is assimilated: the rest, wasted.

ASTROLOGY

Addiction to astrology would but be an invitation to our spirit to lose trust in God and His eternal goodness.

ATTACHMENTS

It would only be because 'soil' would be saturated by rain that large quantities of earth would fall and landslides occur. Similar would our downfall be, were we to be saturated by the attachments of worldly pleasures and be unable to resist their wetting influences.

ATTRIBUTION

Attribution, like distribution, could only occur if we have something to distribute; and we could only distribute what we ourselves have.

AUSPICIOUSNESS

If inauspiciousness could have been kept away by symbols of auspiciousness, inauspiciousness would never have existed.

AUTHORITY

Many an authority would not be misused if man were to realise that no authority is ever original but always delegated.

AUTHORITY AND WEALTH

Only when a thing has been derived for self-pleasure and not for the service of others, would it be missed when lost. It would hence be, that, were man's pleasure derived from and confined mainly to the service of others, he would need little or nothing for himself—authority and wealth included. These would then not be missed when lost.

AWAKENING

Awakenings of all kind come quickly where there would be something to receive; but they come slowly, if at all, where there would be something to give.

BACKWARD AND FORWARD

Even as in a sum of addition, the figures have to be added backward to arrive at the first figure from which the total would have to be read forward, it may be that though our individual actions may appear as retrograde, they would collectively contribute towards an advance forward. The spokes in the lower half of a wheel in motion would appear to be going backward, but they contribute to the forward motion of the wheel. In the simple movement of a walk too, each leg in turn would appear to be going backward, but they propel the body forward.

BETTER SO .... THAN ....

Better so to desire that we never think ill of others, than others think ill of us.

Better so to be loved as to be kept in the open, than so to be valued as to be locked in a safe.

Better to be called 'bad' and know that we are, than to be called 'good' and know that we are not.

BIG AND SMALL

It is the small coin that has to undergo all the buffeting for the facility of the transactions of the big.

BINOCULARS

To have the ability to see as much of ourselves as we see of others, would be an asset: else we would be akin to a pair of binoculars, able to perceive everything but itself.

BLESSINGS

If we regard whatever we have beyond our needs as blessings, we would realise that many of us are blessed with more than we think we are.

BREEZES

Blown by breezes from one direction, a tree is stunted and grows in one direction only. Blown by political or creedal breezes in a similar manner, the normal stature of man is likewise stunted and rendered lop-sided.

BROTHERHOOD OF MAN

Those who do not believe in God but in the 'Brotherhood of Man', must then believe in some existent fatherhood, for there could be no brotherhood without fatherhood. Of whom else could the fatherhood then be but of God?

BURDEN OF TIME

In the lives of many of us comes a time after retirement when we have to be in search of what to do to fill it. This is because we had not, in our youth, developed any auxiliary interests to lean on in our declining days. In cases as these, the responsibility would lie as much on education as on ourselves, in that we had not created any hobbies which would have helped us in feeling that time could be a pleasant companion and not a heavy burden.

CANDLE FLAME

Even as the life of a candle-flame would be in the hands of man to blow out at his will, the life of a man would be in the hands of Providence to be blown out at Its will—at any time: at any place.

CANKER

A suspicious nature would be like a canker. It would eat through us; and it would not be unlike an ungracious guest who would come uninvited, stay indefinitely, and thrive at the cost of the host.

CAPACITY

(*a*) A generating plant would always generate; but the capacity to receive the appropriate energy and shine adequately, would depend upon the capacity of which the bulb would be made.

(*b*) A 'foot' would have the capacity to measure twelve inches; a 'yard' three feet, and a 'chain' twenty-two yards. A yard would therefore have to make an effort twenty-two times that of a chain to accomplish what a chain would in one; and a foot, sixty-six times. Despite all this effort, these measures can do nothing to reduce or increase distance. All they can, is measure. So too with us. We can only measure, and measure in accordance with our capacities. Hence differences of opinion.

CATARACT

Even as the cataract of the eye can be removed by an ophthalmic surgeon, the cataract of the mind can be removed by introspection and self-assessment.

CHANGE

Only when a change has been sudden as has been in painting, music and sculpture, that a controversy would arise, which perhaps would not if the change had evolved gradually. Any change in any walk of life would therefore be welcomed if people were ready for it and wanted it, just as we would welcome food when hungry. Inversely it would therefore be, that if a change has not lasted for any length of time, it would indicate that the people were either not ready and fit for it, or that they had deluded themselves into believing that they were, and that they had wanted it.

CHARITY

If charity would mean giving something without expecting anything in return, then to patronise, for instance, a "Charity Show" and go to it oneself, would not contribute to the concept of charity so much as would the giving of our ticket to a person who else might not afford to purchase one for himself.

CHILD

Just as a child would think little of its parents so long as it would have toys to keep its mind engaged, the adult too would think little of his Creator so long as he would have worldly belongings for his mind to toy with.

CIVIC SENSE

The less the understanding of civic sense, the more the need of legislation.

CIVILISATION

It could possibly be said, that, what touches the head can be called 'education', and that which touches the heart 'civilisation'. We may be literate but not educated, and educated but not civilised and cultured.

CLIMATE

So long as the climate of our mind is salubrious, we would not need to go to any particular place for a change. A change would not be necessary.

CLOTH

Even as cloth would pass through the hands of a tailor to be cut and shaped to suit prevailing fashions, a pupil too would similarly pass through the hands of teachers to be moulded to suit the trend of society created and set by its leaders.

CLOUD

Not every cloud would rain, nor every lightning strike; nor every miser be a millionaire, nor every millionaire a philanthropist.

COBRA AND THE SCORPION

Better to face a cobra and its raised hood than a scorpion and its raised sting, for it would be more honourable to meet death by an honest blow from the front than suffer agony by a surreptitious sting from the back.

COLONIALISM AND DISARMAMENT

Perhaps the most effective form of disarmament would be to divest ourselves of those harmful thoughts which may have colonised our heads and hearts.

COMPETITION

The smaller the area of competition, the larger the inducement to compete.

CONCEPT

Nothing lives that in concept dies:
Nothing dies that in concept lives:
Eternal Eternity the only Living.

CONSOLATION

To utilise as a convenient consolation our belief in Fate, would be like giving away something for which we have no use and delude ourselves into believing that we have made a gift of it.

CONSTITUTION

The constitution of a government or an institution should be like that of a healthy body, wherein cells come and go but the body continues to retain its health.

CONVENIENCE

Were something to happen at a time suitable to be a party to our mood or convenience, it would to us appear as a friend.

Were the same to happen at some other time as to be an opposition or frustration to our intentions, it would to us appear as a foe.

Mood, convenience, party, opposition or frustration, therefore, seem to play an important part in our lives—so much so perhaps that a number of us could quite easily classify ourselves as being creatures of convenience.

CONVICTION AND CONVENIENCE

It would be profitable to observe in analysing our character, how often we delude ourselves into believing that we act according to our conviction, while it may be to suit our convenience.

CORRUPTIBILITY

Corruptibility would be somewhat akin to greatness. It might descend by heredity, or be achieved, or be thrust upon one.

COURAGE

(*a*) As much courage would not be required to advertise our virtues as it would to make known our vices. Yet to him who has no vices, much courage would be required to advertise his virtues.

(*b*) Courage would be the fuel of progress, for, without courage there would be no leaders, no pioneers, no reformers: and without progress, there would be stagnation—death. For the courageous, therefore, there is no death.

(*c*) Courage is something that a person should always have and never lose if he is on the path of truth and righteousness.

CREATION

Just as we cannot regard the fin of a fish nor the mane of a horse nor the feather of a bird as being the bird or the horse or the fish itself, and yet these would be parts of a whole, everything that we see and sense and visualise would be parts of a whole—'The Creation'; for, there would be nothing it would not be.

CRICKET

(*a*) The straighter the bat, the more the runs: the straighter the behaviour, the more the success in life.

(*b*) It is the same ball that takes our wicket as gives us runs, even as it is the same mind that makes us feeble impatient and unforgiving as makes us strong patient and forgiving.

CROSS-PURPOSE

When I was quite small, we used to sometimes play a game in which a marble had to be rolled round and round upon a table between the index and the middle fingers crossed with each other. The effect was remarkable. One marble felt like two. Now that I reflect upon this, I see its analogous meaning in human life too, that, whenever we are at cross-purpose with someone else, the bone of contention appears unduly exaggerated and seems twice as large as it would otherwise normally seem.

DECEIT

(*a*) The moment we feel that we have succeeded in deceiving others, would be the moment we would have succeeded in deceiving ourselves.

(*b*) The moment we say "We will trust", would be the moment we would have divulged our capacity to distrust.

DEPENDABILITY

It would be enlightening if in the process of assessing the number of those upon whom we could depend the most, we were to discover ourselves to be those upon whom we could depend the least.

DESIRE

To be bound in desire, would be to be bound in an invisible prison, whether we may be residing in a majestic mansion or a humble hut.

DESTINY

He who believes that destiny governs all acts of man, would not have much cause to blame anyone for what he has done.

DESTINY AND 'FREE WILL'

While it can be said of a large river that its destination and destiny is to meet and merge into the sea, this cannot be said about its tributaries which do not reach the sea but merge into the river itself; and these tributaries themselves have smaller ones in diminishing forms until they are mere trickles formed by collective drops of water. The single drop of rain hence plays as much a role in the formation of a river as any of its large tributaries. This is the picture of the life of a river; and, in it, the drop of rain has as much importance as the river itself, even as the small carburettor and the minute needle have in relation to the car and the gramophone. And just as the drop of rain at the one end and the merging into the sea at the other would compose the span of the life of the river, each small activity leading to the other from the first breath to the last, would compose the life of the human being. The big is thus only a conglomeration or magnification of the small, and size alone does not count for importance.

Which is then the more important—Destiny or Free Will? And to what extent would they govern the life of man?

Those who staunchly support one or the other, usually come to the compromise that Destiny governs the major events of life, and Free Will the minor.

The chief difficulty however arises in determining the events which could be considered as major or extraordinary, and which the minor or the ordinary. Though an aeroplane journey, for instance, has now become quite a commonplace occurrence, none can yet pinpoint beforehand the journey that will be ill-fated for the traveller. In an example as this, therefore, it would be an ordinary act of Free Will that would have led to an act of Destiny, and it would be Destiny alone that could have led to the act of Free Will.

It is not possible to distinguish between the forces of Destiny and Free Will. They are equal and alternating factors in the life of man. And were it asked as to which was made for which, the answer would be the same as it would be for the hands and the dial of a clock. Each was made for the other, even as day and night were made for each other, each holding its supremacy in turn. Likewise would Destiny and Free Will hold their supremacies in turn, but with the difference that man, individually or collectively, would never be assuredly aware as to which was predominating when.

DETACHMENT

Even the very desire to be detached, would in itself be an attachment.....to detachment.

DICTATORSHIPS

Society being but a magnification of the individual, it has also his characteristic of expecting acquiescence from the weak and acquiescing to the strong. Hence dictatorships.

DISAPPOINTMENT

To be disappointed or disheartened, would be to admit faint-heartedness.

DISCIPLINE

(*a*) Discipline would be like the normal flow of a river which could only change its course when the course itself is overpowered by the indiscipline of the very substance it normally controls.

(*b*) Imposed discipline is always irksome. If we wish to avoid it, we should cultivate self-discipline.

DISCUSSIONS

The more impersonal a discussion, the more the chance of it being fruitful. Hence, the lesser the egoistic words 'I' 'you' and 'we' are employed in any negotiations, the easier it would make for their success.

DISTANCE

It would be only owing to its safe distance from the sun that the small cloud would be able to obstruct and prevent its beneficial rays from reaching the surface of the earth.

DOUBT

An open mind would be a clean mind. Doubt in it, would be mental dirt.

DREAM AND SLEEP

Only in our dreams do we never feel sleepy.

DUAL PERSONALITY

If man could be freed from the circumstance which creates in him a struggle of loyalty between duty and conscience, he would have more of an individual personality than the sometimes dual.

EDUCATION

A good education would not only be that which would make an individual a useful member of society, but which would also make him realise the importance of his not being a useless one as to be a burden to it.

EFFICIENCY

The rise of a nation would be indicated not by the efficiency of the government at the top only, but also by the efficiency of each individual, for he would be as much a valuable part of the whole structure of society as would a nut or a bolt or a screw be in relation to the intricate mechanism of a machinery which they would hold together. If, therefore, the quality of the individual's efficiency in relation to the social structure be not compatible with the standard desired, the structure would weaken and not last for the length of time expected of it.

EMPLOYMENT

The meaning of employment, in its correct concept, would rest not only in the maximum number of hours of having something to do, as also in the minimum of having nothing to do.

ENDS AND MEANS

If it be regarded as fair and just that 'means' should justify the 'end' and not 'end' the 'means', the aspect of the ballot-box would be considerably altered, for, the ballot-box creates public opinion by means private and secret.

EQUALITY AND UNIFORMITY

Equality, of a kind, would result from uniformity; but this would not mean that to obtain equality, there would have to be uniformity. One and four would be five. Two and three would also be five. Individually they would be unequal, but collectively equal. Like everything else, equality too would have its varying phases.

EXERCISE

In exercise, as in food, it need not be that the more we have, the stronger we would be.

EXISTENCE

Mere existence without progress, would be like 'still air' without a 'breeze'—irksome and stifling.

EXPERIENCE OF TRUTH

Even as accurate definitions of a sound or a particular taste cannot convey the exact sound nor the exact taste save by the actual experience of the ear and the tongue, man too would have to have an extra sense for him to experience Truth or the Eternal

Reality despite the lucid or elsewise convincing manner in which these may have been described in scriptures or preached by saints from their own personal realisations.

FABRIC

Even as the thread and the cross-thread do not run counter to but assist each other in weaving a beautiful fabric, governments and their oppositions should likewise not run counter to but assist each other in beautifying the fabric of society whose interests they commonly represent.

FACTS OF LIFE

Better would it be for service to humanity to acquaint society with the facts of life, rather than give it false hopes for the usually unpredictable future.

FAILURE AND SUCCESS

'Failure' might be a faithful friend who would propel us to a possible success; but 'success' may turn out to be an unreliable friend who may lead us to heights, wherefrom, were our hand not held, might arise the possibility of a fall as may necessitate a recommencement of our ascent from the first rung of the ladder.

FEAR

When we have the good sense to see and keep away from that for which we would have to have genuine fear, and when we do not have the extra sense to foresee what is coming and to fear which would therefore be false fear, there would be no legitimate cause for us to fear anything at all, lest we have done something ourselves to create a cause for it.

FELLOWSHIP AND ROSARY

Even as it would be in the society of beads on a thread that a rosary would repose, every human being would be a thread and every act of his a bead in the string of the larger rosary of world fellowship.

FEW AND MANY

Better to have a few things that are good, than have many tantamount to junk.

FICKLENESS

Fickleness would be a sure indication of the absence of faith, first in ourselves, and then in others.

FOOD

A regular appetite for food would be a better indication of good health than the capacity to consume it.

FOREIGN

Nothing would be foreign to him who is not foreign to himself.

FOREIGN COUNTRY

Affection for one another surges spontaneously when nationals of a country meet as visitors in a foreign country. Likewise would the love of a human being for another surge, were he to regard the world as a foreign country he is merely on a visit to.

FORTITUDE

To accept cheerfully the denial of food when hungry, of water when thirsty, of shelter and sympathy when unprotected and helpless, of justice when wronged, or of authority when we would be desirous of wielding it, would be conquests in fortitude.

FORTUNATE

Fortunate would be he who would have the wherewithal to give when he would have the will, and the will to give when he would have the wherewithal.

FOUNDATIONS

Of whatever architectural varieties the superstructures may be, the foundations would be the same.

FREE WILL

'Free Will' or ego, would be the racehorse of life; useful controlled: dangerous otherwise.

FULLNESS AND EMPTINESS

Fullness and emptiness would have their own relative values. A full church would speak well of the religious-mindedness of the people; but a hospital would have to be comparatively empty to speak well of their health. Similarly, our own fullness would lie not in our knowledge of the empty superficial, as it would in that of the spiritual ensconced behind it.

FUNCTION

Though both made of steel, a sabre can no more be expected to sew than a needle to fight a duel. Each would have its own function which the other cannot fulfil.

GARLAND

Even as all flowers need not be large but well strung together to adorn a garland nor all words large but well chosen to adorn the flow of speech, not all events need be large but well lived by us to adorn the flow of our lives.

GENEROSITY

We should assess our generosity not only by what we give, but also by what we could afford to give and yet do not.

GIVING

Dropping gently into the hand would be 'giving'. Giving hand to hand, would be 'giving' too: so would 'throwing' be, or 'offering' by the palm of the hand.

Food, clothing, money, shelter or anything which would go to make for the happiness of the human being, would therefore be appropriate offered with grace than given by any other gesture—least of all 'thrown'.

GOOD AND EVIL

Just as any obstruction in the path of light would create its opposite i.e. shadow, any obstruction in the path of good could create evil. It would thereafter be in our hands to surmount it or succumb to it.

GOVERNMENTS

To ask what form of government would be the best, would be to ask what season of the year or what hour of the day would be the best, for, each of them would have its own charm and use. Seasons and hours come and go. Each form of government would be but a season political, and but an hour in the day of a nation's life. We have the governments we deserve from time to time. Only would a winter deserve a summer, a summer an autumn, and an autumn a winter.

GRACE

A grace from God would be something that we would receive without apparently deserving it: else it would be a wage or a reward or, at most, an award. A grace might also come in disguise and in the unpleasant form of an adversity, social, economic or political, or even in the form of an ailment. Yet to him who has deep faith in the belief that God would let nothing but good come to us, an ailment or an adversity too of any kind would be a grace.

GRAMMAR AND PRONUNCIATION

The world would be the happier for understanding the grammar of life rather than the pronunciation which would change from place to place.

GRATITUDE

(*a*) The value of gratitude would assume a different aspect, were a 'giver' to feel more grateful for an opportunity to give than a receiver would for an opportunity to receive.

(*b*) From the day we forget our gratitude and take everything for granted, would commence our moral and spiritual decline.

'GURU' AND GRACE

The success of the teaching of a Guru would depend entirely upon the capacity of the pupil to imbibe it—even as a horse can be taken to the water's edge but not be made to drink. Similarly, a 'guru' could lead us to the brink of the highest illumination within us, but it would then be for us to open our eye of knowledge to enable us to see it. In this final stage of learning, we would have to be our own 'guru'. It would thus be for us to make the final effort; but it would be for our Creator to grant the ultimate grace.

HAPPINESS

If we wish to be happy, we should endeavour to do everything by ourselves for our own entertainment than seek to be entertained by external agencies, however able we may be to afford them.

HAUGHTY AND THE HUMBLE

We regard not the haughty but the humble the least; for though we take notice of a 'demand', we disregard 'begging' and even consider it an offence.

Yet not from the haughty but the humble do we usually expect the most, when it should be the least.

HEAD

The most we can do with our head, would be to bare it; but we cannot open it like the heart.

HEARING AND LISTENING

If we listen, we can hear; but it need not necessarily be that we can listen if we hear. 'Attention' is the thing: and attention would be naught but the focus of the mind—'mind' the real light which would bring to us the enlightenment of anything upon which it is shed.

HEART

(*a*) A dwelling open as opposed to one with doors shut, should afford as effective a protection against depredation of theft as would an open heart against the inroad upon integrity.

(*b*) While the language of the tongue may leave a deal to be desired, the language of the heart would be more understandable and understood.

(*c*) If the head fails to govern the heart, the heart should be given a chance to govern the head.

(*d*) Even if we are hard-headed, we should endeavour to be soft-hearted.

HIGH PERCH

People perched high, have a bird's-eye view and not the real as would those whose feet are firmly fixed to the earth.

HONESTY

We can be honest with others only if we could be honest with ourselves.

HOST AND GUEST

It may be difficult to be a good host, but more difficult to be a good guest.

HUMILITY

'Water' is one of the most humble in all creation. It has no ambition to rise. It therefore takes the lower path of humility, and hence hardly meets with any resistance in its progress. Even when it does, resistance usually gives way to the weight of its humility, and becomes its disciple and drifts with it.

IF

It would only be when what would have happened has happened, that an event, big or small, could have occurred. Hence, to presume that if this had happened or if that had happened it would have altered the course of the event this way or that, would be of no avail, for who knows that some little hitch would not have altered its course again. Discussions based upon presumptions relating to events gone by, could therefore serve no useful purpose but be a mere pastime, pleasant or unpleasant.

IMMEDIATE AND ULTIMATE

What may be good or otherwise for the immediate, may not be so for the ultimate.

IMPOSSIBLE

To attempt to clean anything with something that would be dirty itself, would be to endeavour to achieve the impossible.

INCIDENTS

The stranger the incident, the more educative it should be.

INDEPENDENCE

There would be no independence better than that of the mind.

INDISPENSABILITY

Were we to remember as frequently as we can that we are not indispensable, it would be beneficial to us.

INJURIES

We only register the injuries which actually befall us. Providence alone knows the number from which it saves us.

IN OUR OWN HANDS

Given good health and reasonable comforts of life, it would then lie more in our own hands than anyone else's whether to be happy or not.

INTENTIONS

Bad intentions would have to be senseless enough to fail: good intentions would have to be sensible enough to succeed.

INTERDEPENDENCE

(*a*) We only have to see the limbs of a human body and study their functions to realise what interdependence is.

(*b*) The reservoir may think that it has the capability of irrigating, but forgets that it is dependent upon rain for its own water.

(*c*) Wood may think that it can produce fire, but forgets that it would have to depend for it upon another fire to ignite it.

(*d*) A tree may think that it can yield delicious fruit, but forgets that it would not have the capacity to yield them had it not inherited it.

INTIMACY

Not to construe kindness as friendship and much more as intimacy, would be a precious virtue to possess.

INTUITION

We would be conscious of what we eat, but would not be conscious of the food's assimilation which occurs unseen to us and without our knowledge. Yet it is the assimilation that is the more beneficial. Analogically, therefore, this conveys that what percolates into our subconscious mind would be of more value than that which would into the conscious. If this is accepted, 'intuition' then has a higher value than 'reasoning'; for, 'intuition' is born from the subconscious mind while 'reasoning' from the conscious.

INVENTIONS

If I have invented something but cannot explain why the thought of the invention came to me alone and to none else and why it came to me at a particular time and neither earlier nor later, I would have little right, if any, to accept the credit of the invention.

'.......ISMS'

Of all 'isms', humanism would be the most suitable for the human being.

JEWELS

Nicer to wear virtues internally than jewels externally.

JUSTICE

Jumping to conclusions without considering the other side, would not be justice.

JUSTICE, LOGIC, AND POWER

It would be from logical conclusion that justice would be born; and the more logical a conclusion, the more power would it have to be just. Logic, justice and power thus subsist together hand in hand; and he in whose hand would be the balance of justice, would also be the more worthy to bear the balance of power.

KEEP AND LOSE

Nothing could be lost if we knew how to keep.

KINDNESS

Kindness would have the more value shown to a dependent than to an equal.

KNOWLEDGE

Our knowledge should be weighed not only by the amount we know, but also by the amount we do not know.

KNOWLEDGE AND CONSCIOUSNESS

Knowledge creates consciousness, and consciousness is life. But those moments alone when we could consciously feel that we are conscious, would be the only moments when we would actually be conscious of ourselves; and as such moments would comparatively be few, it shows that more of our lives go in subconscious existence than in conscious living.

LAMP-SHADE

The original lamplight may be white, but it would diffuse the colour its shade would be made of.

LANGUAGE

Dissimilarity of language would matter not so much for the harmony and goodwill between peoples as would the dissimilarity of a code of morality and intellectual capacity.

LAW

A law should be such, as would be simple to make, easy to bear, and difficult to break. Only then would it be sensible, just and workable; else it would be senseless, unjust, and unworkable.

LEADERSHIP

For a leader to be a leader and not the led, he who is the most immune from the thoughts of pleasing the people for retaining his leadership, would be the person best qualified to be a leader. The value of a leader lies in his knowing when he is being led and when he is not.

LEANING

To lean on something which requires a support itself, would be to invite a fall.

LEARNING

(*a*) 'Learning' should be as a wholesome meal. It should leave not a trace of indigestion, but an appetite for more.

(*b*) 'To learn' should be a pleasure and a blessing;

'Not to learn' would be undesirable stubbornness;
'To unlearn' would be a tremendous task; but
'To feel that we have nothing to learn' would be a curse.

LEGISLATION

If that which creates defences would be called defensive, that which creates offences should be called offensive.

LESSONS OF NATURE

'Nature' being so perfect and
We imperfect;
Hardly anything would happen
which could not be taken as a lesson,
If our ears would hear and the eyes would see,
The mind would observe, and the heart would feel.

LIFE

When we cannot give life, we have no right to take it.

LIKES AND DISLIKES

As there is no law governing 'likes' and 'dislikes', it would be fairer to say that I prefer this to that than say that this is better than that.

LINK

For a chain to be strong, it would devolve upon each link to be concerned not about any other links but be in accord with those which would be immediately next to it. Would each individual thus be in harmony with his neighbour without concerning himself with others far afield, it would automatically help strengthen the chain of society the world over.

LITTLE AND LOT

Better to do a little and be sure of doing it efficiently, than undertake to do a lot and not be sure of it.

LOGIC

It seems strangely illogical that while the unhappy sometimes feel less unhappy when they realise that there may be many others unhappier than themselves, the happy rarely feel more happy when they realise that there may be many others happier than themselves.

LONELINESS

Loneliness is a condition of the mind. We could quite easily feel lonely in a large city but not in a small village. It would be in our failure to be absorbed in an interest that our loneliness would lie; and our best interest and companion would be our 'self', for, it would never desert us unless we keep running away from it, which we not unoften do.

LOVE AND INFATUATION

Merge into one as two drops of water would on contacting each other, would be love; but part as two pieces of adhesive tape would on losing the property to stick to each other, would be infatuation.

LUCK

So much happens which we never dream of and so much does not happen which we often hope for. If this could be attributed to luck and if nothing could result without a cause, what would luck itself be the result of?

MAN'S GREATEST ACHIEVEMENT

Man's greatest achievement would be to know and welcome the Will of God.

‘MANTRA’

‘What a medicine would be to the body, a ‘mantra’ should be to the mind.

MATERIALISM

The force of materialism has driven us to assess everything so superficially, that we have fallen out of the habit of discerning and appreciating intrinsic values. We regard an article of furniture as a table or a chair or a cupboard, but not as wood; and we see a necklace, a bangle, or a ring as an article of adornment, but not as gold or silver; and a human being as man, woman or child, but not as an amazing creation of Nature.

MEDIUMS

It would humble us to realise that we cannot claim our body, mind, and soul as being our own, because, only that could be ours which we have either produced, purchased, or obtained by right. We would thus not be ours ourselves. And even as the field or the loom or the tree would not be the owners of the crop or the cloth or the fruit produced by them, we would neither be the owners of anything produced by us. We would just be the mediums.

MEMORY

We often regret our weak memory. We could however console ourselves by the thought that just as land would be water-logged and rendered unfertile were it not drained of excess water, our thinking too would possibly be thought-logged and rendered unproductive were our memory not drained of excess retention.

MIND

As every deed is either the outcome of thought or word, and every word the outcome of thought, the whole human existence is assigned to the 'thought world', the 'mind'.

MIRACLES

A miracle would be something, the cause of which we cannot fathom: and as nothing can happen without a cause, a miracle, in reality, would not be a miracle at all.

MISERY

If happiness is created by the head and the heart of the happy, and generosity by those of the generous, misery would be created by those of the miser.

MISFORTUNE

Providence makes us witness many a misfortune to help us realise how fortunate we are.

MISSION

The world is often apt to look askance at the institution of missionaries which it perhaps might not were it to realise that each individual, like each small coin, would have a mission to fulfil, and would hence be a missionary in himself in whatever part he may be playing in the life of the world. A small coin, because it would be in millions, would be little taken notice of, which it would not were it to come in the concentrated form of a rupee or of a dollar or a sovereign. Likewise would come a rare luminary in the form of a soul incarnate, who would yet but be an individual, though an embodiment of the concentrated spirit of many, as would the sovereign be of many a small coin; and a missionary too he would nevertheless be, come to the world to fulfil a mission allotted to him.

MISSION SPIRIT

Only when our ego is emptied of its egoism that the urge to serve humanity would surge in us—be the humanity then in any part of the world. The true ego, as distinguished from the false, would know no bounds.

MISTAKE

The only thing in the world that we cannot see while we are making it but only after we have made it, is a mistake.

MONEY

Money has gained so much importance, that it is making us forget that if it did not exist, none would be poor.

MORALITY

Were we to fortify ourselves with a patch of clean moral ground to stand on, it would ever protect us against unclean influence anywhere, as would the wearing of a pair of shoes protect us from dirt, dust, mud, stone and thorn wherever we may go.

MOTIVES

Misunderstood perhaps by many who would be seeing him, a person may be running not to keep an appointment, not to be late for the opening of the markets, neither to catch a bus nor a train, nor for physical exercise, but for some other purpose altogether. Unless, therefore, the minds of those who would be seeing him were clear of prejudice, their own motives would be attributing to him some motives of which he himself might not be aware at all.

MOULDABILITY

Even as from the same metal could be moulded a statue ugly or beautiful, from the same pliable mind could be moulded a life baneful or blissful.

MOUNTAIN

A mountain would be a mountain under any condition. Yet it would present different aspects when viewed from various angles. So would a person in high office, though he himself would be what he is. It would be our own varying stations in life that would lend the discerned the varying aspects.

MUSIC

Music: the language of the heart.

NATURE

Night to the east, would be day to the west; and winter to the north, would be summer to the south. The balance of nature would ever remain undisturbed.

NEEDY AND THE GREEDY

It would not be the needy but the greedy who would search for excuses to have.

OCCURRENCES

If the law of Cause and Effect, Action and Reaction, works with precision as it apparently does, it would not be wrong to accept that we occur for occurrences just as much as occurrences occur for us.

OPINION

Influenced by the force of popular demand, articles synthetic and inexpensive have to be manufactured to replace the real. No harm, so long as opinions too do not have to be so manufactured.

OPTIMISM AND PESSIMISM

When pessimism cannot create conditions for optimism, it should require no more effort for a pessimist to be an optimist than for a confirmed latecomer to be punctual.

OTHERS

We would be just as much others to others as others would be others to us.

OUR RIGHT

It would be our right to work, work hard, and even toil; but it would not be our right to expect any particular result. To work for a result, would be to work for a reward; and to work for a reward, would be to transform ourselves into an object of barter. Work should be done for the sake of work itself. Else it would not only pollute its quality but our conscience as well.

OURS

It would be true to say that we get what we deserve. It would be equally true to say that we would also deserve what we give; for, had we not deserved what we have given, we would not have had it. Ours could hence have been only what we have given, for who can tell that what we have today will be ours tomorrow.

OUTLOOK

The larger the outlook the smaller the 'self'.

OVERSEERS

Of overseers, there is no dearth on the earth; but what are needed more, are underseers.

PAIN AND INNOCENCE

Only he who has suffered, would know what pain is; and only he who has shed tears for the innocent, would know what innocence is.

PATRIOTISM

The less the selfishness, the more the patriotism.

PERSPECTIVE

Blur as would unfocused prisms the trueness of a perspective, to view society with the prisms of a household or vice versa would be to blur the true perspectives of both, as it would be to view internationalism with the prisms of nationalism and vice versa.

PLACE

However precious a crop of cotton would be, a plant of it in the field of even a less valuable crop would be considered a weed and would be weeded out:

However useful manure would be, it would be considered dirt anywhere but in its dump and would be thrown away:

However delicious food would be, it would be a nuisance in the passage of the lung and would be coughed out.

Everything in its proper place would have a value—not otherwise—human being included.

PLANNING

Long range planning of a country could be compared with a tall building wherein each storey would have to be consolidated enough to bear the weight of the next. Only then would the structure be strong and lasting.

POLITENESS

A spontaneous display of seeming impoliteness should be more worthy of appreciation than a planned display of veneered politeness.

POLITICIAN, DIPLOMAT, STATESMAN

Politicians may be by the hundreds and diplomats by the handful, but statesmen would be by the count on the fingers.

POPULARITY

Popularity is precious; but it loses its value when it becomes cheap.

POSSESSIONS

Possessions would be pleasurable so long as they do not become a burden.

POVERTY

Poverty is something which often saves man from the ravages of prosperity.

POWER AND RESPONSIBILITY

He in whom power is vested should be as a young tree, which, along with its awareness of the power to grow, would never be unaware too of its concurrent responsibility to afford shade and shelter to whomever may come and rest beneath it.

PRAYER

(*a*) Perhaps there would be no prayer more appropriate than the constant realisation that from moment to moment we subsist on what God gives us morally, materially, physically and spiritually. Our whole life could, by our actions, then be a continuous prayer without our having to resort to any other method for its conduct and manifestation.

(b) For those who believe that God is all-knowing and all-merciful, it would not be necessary to ask for anything in their prayers.

PRESENT AND PAST

The present is merely the result of the past.

PRIVILEGE

Privilege may primarily appear as a friend but may eventually be a foe, for, it has the tendency to blind a person to the realities of life.

PROBLEMS

If we could always mean what we say and say what we mean, many a problem would not arise.

PROFIT AND LOSS

(*a*) The stronger the desire to profit, the weaker it would make us to face loss.

(*b*) Were there no such thing as loss, poor would be the plight of profit. It would have little or no value—just as if there were no death, little would be the value of life.

(*c*) If immunity of sorrow at 'loss' be desired, pleasure at 'profit' should be subdued.

PROGRESS

A man stood on the pavement of a busy thoroughfare. He was engrossed in watching the traffic. The variety of vehicles entertained him, and he was amused when he imagined how ridiculous the flow of traffic would look if the fronts of the cars were shaped like the backs and the backs like the fronts. His attention was then drawn by the tramcars, and he wondered whether it was possible to say whether they were going backward or forward. This, he thought, was of no consequence so long as they did not remain stationary but fulfilled the mission expected of them. The values of 'backward' and 'forward' evaporated from his mind, and he wondered whether all this was what was known as progress.

A voice whispered to him from within: 'So turns eternally the Wheel of Progress, regardless of how its movement is regarded—clockwise by those who happen to face it from one direction and anti-clockwise who happen to face it from the other: slow by those who expect it to be faster, and fast by those who wish it to be slower: yet, in itself, turning neither clockwise nor anticlockwise, neither backward nor forward, nor fast nor slow, but rendered so merely by the constant movement of our inconstant concept.

PROMISE

Extracting a promise from a friend, would be like extracting a healthy tooth. It should not be necessary.

PROPAGANDA

Light would need no propaganda for its recognition. It would be luminous enough in itself to be seen and recognised.

PROPHETS AND RELIGIONS

Quarrels arise from differences of opinion, and the gravest of them occur on grounds of religion. The gravity and frequency of these would, however, be considerably reduced, if not perhaps minimised to the point of being eliminated altogether, were we to realise that the prophets who guide and give us religion according to what the circumstances may demand from time to time, come from the same fountain-head, as would the children born to any parents come to fulfil their missions in various fields on our earth and depart.

PROPORTIONS

Proportions may sometimes be deceitful. The larger the telescope, the further it would see; but it may not necessarily be that the larger the fruit, the sweeter it would be.

PROPRIETORSHIP

While peace-time would endeavour to preserve proprietorship by peaceful protection, war-time would endeavour to establish proprietorship by wanton destruction.

QUEERNESS

(*a*) What we have not, we want: yet, when we have it, we often want it not.

(b) We want 'longevity': yet we become impatient when 'time' passes not fast enough.

RACING

A beautiful little house in a beautiful little garden. The child of the house dreams. He and some other children gather in the garden to play. They are elated, for, their parents had given them mechanical toy horses to play with. They think of racing them. They lay a straight track, and they also frame rules which they feel would conduce to fair racing. Races commence. Horses finish even. This happens again and again. It becomes monotonous. It disappoints the children. They lengthen the run; but it makes no difference to the results, for they discover that the horses had the same speed. So they decide to extend the track even more. But there was no room. They therefore lengthen it by making it circular. Horses now begin to win and lose. The children are pleased. Their feeling is stirred. Excitement prevails, and they commence to stake. An intelligent child quietly discovers that the horse placed on the innermost track of the course won each time. Likewise quietly he manages to have his horse placed on this track, and won every time. A quarrel ensues for the innermost track. The children however realise that it is futile to fight. So they strike upon the idea of drawing for the horse which may occupy this envied place. Racing is resumed; but the children soon become aware of the result before the start. Monotony sets in again. It tires the children, and they abandon the game. The play comes to an end, and so does the sleep of the child for him to realise that it was all but a dream.

REAL

We strive not for the real but for the transitory, and then wonder at the little we are left with.

REBIRTH

If it is accepted that the tree gives birth to the seed and the seed to another tree, a bird to an egg and an egg to another bird, and the end of a day to a night and the night to another day, there would be no reason to disbelieve that just as the end of life gives birth to death, death would give birth to another life.

RECIPROCITY

Fight me not until I have the capacity to fight;
Give me not until I have the capacity to receive;

Love me not until I have the capacity to love; and Forget me not until I have the capacity to forget.

RELATIONSHIP

A friend may sometimes be a relation, but it need not necessarily be that a relation would always be a friend.

RELIABILITY

Consistency would always conduce to reliability. Consistent inefficiency may therefore perhaps be more desirable than inconsistent efficiency. It would at least be more reliable, and, we would know what to do, because we would know what to expect.

RELIGION

(*a*) To know what not to do, would be religion.

(b) All religions preach goodwill and love for fellowmen. Therefore to belittle any religion, would be to belittle our own.

RESIGNATION

The true value of resignation would rest in its being unborn of any frustration.

RESISTANCE

Just as a wire is heated when it causes a resistance in the invisible current of electric energy, the temper of man is likewise heated when it causes in the invisible flow of his goodness a resistance by his ego.

RESULTS

If we could be constantly aware of the eternal fact that the results of our actions are not always in our hands, we would be able to live our lives cheerfully and without any anxiety.

REVERSION

Everything goes back to Him from whom it comes.

RICHES

The richer we are in our love for others, the richer we would be: else, none need be poor were wealth alone our riches.

RIGHTS AND RESPONSIBILITIES

Clamouring for rights without wishing to shoulder the concurrent responsibilities and obligations, would be equivalent to and eventually be as harmful as wanting to earn more and more and yet wishing to work less and less for it.

RIVER

Many a river rises close to the ocean but traverses far before merging into it—giving to millions the benefit of its waters in the course of its travel. Similar is the life of the saint who is born at a stage close to spiritual absolution but would traverse far, giving to millions the benefit of his benedictions in the course of his earthly travel before merging into the Absolute.

ROOM AND SPACE

There may be plenty of space, but no room.

RUT

To allow oneself to get into a rut, would be to deny experience—be it social, political, or religious. Experience has always been regarded as the best teacher.

SACRIFICE

Sacrifice too, like any other matter, would be relative. A donation of a hundred from one, might be more sacrificial and meritorious than of a thousand from another in the same instance.

SAINTLINESS

Saintliness would lie not only in having the maximum of virtues in ourselves as also in discerning the minimum of vices in others. Many a saint as this may not necessarily be ensconced in a solitary cave or in an impenetrable forest but would be fulfilling his worldly duties like anyone else.

SATURATION

Just as cotton would first float and then sink to the bottom after every thread of it has been saturated with water, we would also have to saturate ourselves with the pursuit of a subject, should we desire to seek its truth from its utmost depth.

SECOND-HAND

There would be as much difference between 'brand new' and 'second hand' as there would between rain and the water from a reservoir.

SEEING AND KNOWING

'Seeing' would not be 'knowing'. We may see a stretch of water, but not know how deep or shallow it is.

SELF-RESPECT

It would be of interest to analyse what the margin of difference would be between 'self-respect' and conceit.

SELFLESS SERVICE

The word 'service' is often qualified by the word 'selfless'. This would be needless, as service would not be service unless it were selfless.

SERMON

The right sermon would be the one we would receive from within us, and not from without.

SERVICE

(*a*) For those who serve, it is not only their duty but their right to give satisfaction.

(*b*) The one service that is not service, is lip-service.

SHADOW

As long as we face the Sun of Truth, our shadow would always remain behind us.

SHINE

It might sometimes be easier for "evil" to shine as "good" in an evil circle, than for "good" to shine as good in its own.

SILENCE

The power of silence is great. Were the idols in places of worship to converse with us, we would not have half, if any, of the veneration and devotion for them that we usually have.

SIMPLE BREAD

We tire of rich dishes, but not of the simple bread.

SLUMS

Even as slums are created either by inadequate town-planning or by the rush of people to large cities wherein they might not be immediately accommodated in proper quarters, inadequate thinking too would create 'slums of thought' were the many rushing thoughts not accommodated immediately in the adequate quarters of the mind and settled in it satisfactorily.

SOCIETY

Society is to the individual, what the mind is to the body. But should it be so?

SPEED

He who goes the fastest, does not necessarily go the furthest.

STATURE

Our stature would lie not in our size, but in our virtue.

SUBSOIL WATER

Unuttered words of a blessing would be as effective as those of one audibly uttered, just as the invisible water in the subsoil would be as useful as the visible in the well.

SUPERSTITION AND RELIGION

A superstitious person could be religious, but a religious person should not be superstitious.

SUPREME

Even as the story we see on the cinema screen is the projection of a comparatively minute picture-tape created by the intelligence of man, our own life-story too cannot but similarly be the projection of the intelligence of the Supreme the creator of man himself and emphatically so because man has no control over any significant events of his life such as the time and place of his birth and death, the span of his life, and his rise and fall. The greatest of us is not of much significance in the overall picture of creation.

SWEETNESS

As in fruit, the natural sweetness in a human being too would be an indication of ripeness and maturity.

TEARS

Water cleanses the body: tears cleanse the soul.

TEMPTATION AND CONQUEST

Were our failure to resist a temptation regarded as a moral defeat as it must, the successful conquest of a nation over another could also be regarded as a moral defeat of the conqueror for the failure to resist the temptation to own what was not its own.

THEFT AND GIFT

If the acceptance of credit for having done something which has not concerned us could be regarded as a theft however queer, the bestowal of discredit for something which has not concerned us, should be received by us as a gift, however queer too.

THOUGHT

It would not be so much by what we wear and where we live nor by what we say or do, as by what we 'think' that we would be what we are.

THRIFT AND STINGINESS

Thrift exercised in relation to the routine living of a family, would be economical management. The same degree of thrift exercised in relation to guests, would be stinginess.

TIDINESS

Just as tidiness of articles would keep the house in order, tidiness of thought would keep the mind in order.

TIME

Time kills him the more who is for ever seeking ways and means of killing it.

TOLERANCE

Only when we feel that we have exercised our will to be tolerant, that it would be tolerance. Else it would be weakness or indifference.

TOSS OF A COIN

Though of superficial importance the toss of a coin may seem, it embodies a nice concept.

TRANQUILLITY

The calmer the water, the clearer it would reflect the image of the body:

The calmer the mind, the clearer it would reflect the image of the soul.

TREASURE HUNT

Students of a school decided to have a game of 'Treasure Hunt'. They gathered around a table. In the centre of it was a tray, on which the first clue for the hunt was placed. It was handed to the competitors, and they started off with enthusiasm.

They scattered in all directions—some by themselves, and others in groups of twos and threes. They had been given hampers of refreshments to take with them as the hunt was expected to last the whole day, as it did.

As they began to return, they gathered at the starting point and narrated the tales of their experiences.

The clues had led them to all kinds of places, for what the clues had conveyed to some, had conveyed something quite different to others. The opinions they had taken of various people in their wanderings, had differed too according to their own interpretations of the clues.

The search for the treasure had led the students to fields, farms, dairies, orchards, hotels, restaurants, shops, markets, museums, banks and libraries. Some of these places had been helpful in providing guidance for further clues but others had not. Nevertheless, all the students were happy. They had enjoyed the game, for they had taken everything in the spirit in which a game should be taken. They had not been disappointed by anything except by the failure to find the treasure, and they tried hard to guess where it could be.

Then came the last competitor. He, too, like a few others, had been able to collect all the clues except the prize itself; and being last by a long way, he thought that the prize must have already been won. But when he was told that it was not, he lightly suggested that it would be amusing if it was at the very point from which the hunt had begun. The suggestion though expressed as a joke, was taken seriously after a brief discussion.

With nerves tense and a thrill vibrating through every fibre of their bodies, the students closed around the table. The tray was gently lifted. Sighs of disappointment ensued. There was nothing on the table.

Then suddenly rang a shout of joy, for, there, written beneath the tray itself, were the words "The Treasure".

TROUBLESOMENESS

Even as it would be a troublesome car that would have an unclean carburettor though the fuel may be pure, he would be a troublesome man who had an unclean mind though his soul would be pure.

TRUST

Were we to let the fickle trust of our sight overrule the firm trust of our heart, we would not be worthy of trust ourselves.

UNHAPPINESS

One of the surest ways to unhappiness would be to let a false hope arise in us or create it in others, the fulfilment of which would be doubtful.

UNRIPE FRUIT

To bring in any legislation when the time for it is not ripe, would be like plucking an unripe fruit. It would be unpalatable.

UNSEEN

(a) There would be nothing that would be unseen by the 'The Unseen'.

(b) The World could be likened to a Cinema Theatre, wherein everything and everyone is seen except the principal person the operator.

UPRIGHTNESS

It would not be on upright walls but in corners that dust and cobwebs would gather.

VICTORY

Man would naturally be elated by victory. But it may not be well to be proud of it, for, even as the birth of a child in the family would elate us but we would not know what is in store for it, the victorious would neither know what the birth of his victory may bring in its wake.

VISION

There is darkness everywhere. I am heartened, however, that I have a torch. Yet, and save that on which its rays fall, I am unable to perceive anything else. I have an intense desire to have the capacity to see everything despite the dark. What should I do? I fumble and fret for a solution, and I feel that my desire could be fulfilled only if I could train my eyes to see as well by night as by day. I persevere and succeed. I am no longer blind in the dark, and I am no longer in need of a torch which was but of temporary assistance in a limited sphere. By my physical vision, I am now one with the world, at any time, anywhere. Could I not, by my spiritual vision, dispel the darkness further and be one with my fellow beings and all creation? I feel that I could if I enlarged my vision and transcended the limited assistance of my present spiritual torch—the man-made place of worship.

VOW

Were our faith firm enough in believing that we would never fail to receive what we deserve, the taking of a vow would not be necessary.

WAR

If the declarer of a war could foresee a possible defeat, no war would ever be declared.

WAVES

Waves are only on the surface. Below, all is calm.

WEALTH

The value of wealth would lie not in its accumulation but in its wise disbursement, even as it would of water stored in a reservoir.

WHY

Were we to utilise the interrogation 'Why' to enquire in regard to ourselves as much as we do in regard to others, we would know more worth knowing.

WORK

The more we work, the less time we would have to think of ourselves; and the less time we would have to think of ourselves, the happier we would be.

WRITING

Handwriting could sometimes be like us—nice to look at, but not easy to decipher.

ZERO

Just as everything emanates from God, it could be from zero alone that everything too would be born—not even excluding 'thought'. Zero therefore is as much the symbol of aught as it is of naught.

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THE AUTHOR

An enlightened ruler, efficient statesman, versatile sportsman, and connoisseur of music, fine arts and literature, Maharaja Natwarsinhji of Porbandar (born 30th June 1901) is a many-splendoured personality. Completing his education with distinction at the famous Rajkumar College of Rajkot, where he stood first in the final examination and won championships in tennis, cricket, and squash racquets, Natwarsinhji had to take up the responsibilities of governing the progressive State of Porbandar at the early age of 19 due to the demise of his father Maharaja Bhavsinhji.

From 1920 to 1948, when the State of Porbandar merged in the former State of Saurashtra following upon the independence of India, the Maharaja governed his State as an enlightened constitutional ruler, introducing many reforms. He initiated the Agricultural Reforms Act and popularised the Village Panchayats, investing them with graded civil and criminal jurisdiction. He had associated his people directly with the administration of the State under a liberal constitution.

The Maharaja was the captain of the first official All-India Cricket Team which toured England in 1932.

His hobbies are composing light classical Western music, painting and writing. Many of his compositions have been broadcast from foreign stations as well as from the leading stations of our country. Two of his paintings were selected for the All-India Art Exhibition at Bombay in 1950. As for his writings, he is the author of *Introspect*, *Three Essays* and *Values Reviewed*.